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DECEMBER 1953

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OUR COVER

Christians are reminded of the meaning of Christmas by the OUTLOOK's editorial on page 15 and by the painting of The Nativity which is reproduced on the cover of this issue.

The OUTLOOK, ten months a year is a reminder to its readers of the good works at home and abroad of those who follow Christ's teachings. To these readers, on the third Christmas since the OUTLOOK began publication, go our best wishes for a Christmas filled with the joy that Christians have known since Bethlehem first proclaimed the glad tidings that to Mary and Joseph a son was born.

A note about the history of the cover picture: It was painted by Gerard (or Gheerardt) David, the last great master of the Bruges school. The painting by this Dutch artist, who was born about 1450 and died in 1523, now hangs in the Metropolitan Museum of Art in New York, which has given permission for its reproduction.

The picture is notable for the flock of angels hovering over the scene, and for its cool, lovely coloring.

Vol. III, No. 10, December 1953

National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

30 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
Augustana Evangelical Lutheran Church
Church of the Brethren
Colored Methodist Episcopal Church
Disciples of Christ, International Convention
Evangelical and Reformed Church
Evangelical United Brethren Church
Evangelical Unity of Czech Moravian Brethern in North America
Five Years Meeting of Friends in America
General Council of Congregational Christian Churches
Greek Orthodox Church in America
The Methodist Church
Moravian Church In America
National Baptist Convention, U.S.A., Inc.
National Baptist Convention of America
Presbyterian Church in the U.S.
Presbyterian Church in the U.S.A.
Protestant Episcopal Church
Reformed Church in America
Religious Society of Friends of Philadelphia and Vicinity
Roumanian Orthodox Church of America
Russian Orthodox Church in North America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Lutheran Church in America
United Presbyterian Church of North America

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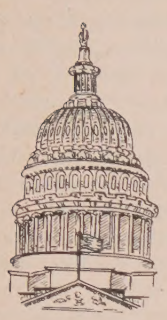


President Martin presents President Eisenhower

The Churches' Role in the Nation's Life

The General Board Meets in Washington

By Fletcher Coates

The spiritual base that underlies the continuing experiment of American democracy might be termed the theme of the latest bi-monthly meeting of the National Council's General Board, which convened in Washington, D. C., for the first time, on November 17-18.

For this historic fact, of such primary moment to all the world in this time of tumult and danger, shone with the glow of a reassuring truth through much of what the policy-makers said and did and heard. It was reflected in the statements and actions of the business sessions. It illuminated the remarks of President Eisenhower and Rt. Rev. Henry Knox Sherrill at a brilliant luncheon attended by high government leaders who were guests of the Board. And it was accented by the meeting place itself, the nation's capital, where the Christian concerns and hopes of Americans come into clear focus and stand their chance of being translated into secular policy.

RECOGNIZING the National Council of Churches in its role and purpose to bring about cooperation "in the great religious life of America," President Eisenhower, honored guest at a luncheon of the Council's General Board in Washington, declared that free government also is based on cooperation.

Addressing not only the governing body and staff leaders of the National Council but Cabinet officers and other leading representatives of government, the President said the government of the United States "is merely a translation into the political field of a deeply felt religious faith." And he defined this faith as belief in the principle of the equality of man and the dignity of man under "a Supreme Being in front of whom we are equal."

"So our government, resting as it is, founded as it is, in a deeply felt religious faith," he said, "gives to my appearance (at the luncheon), even before such a body, a certain validity, a certain fitness."

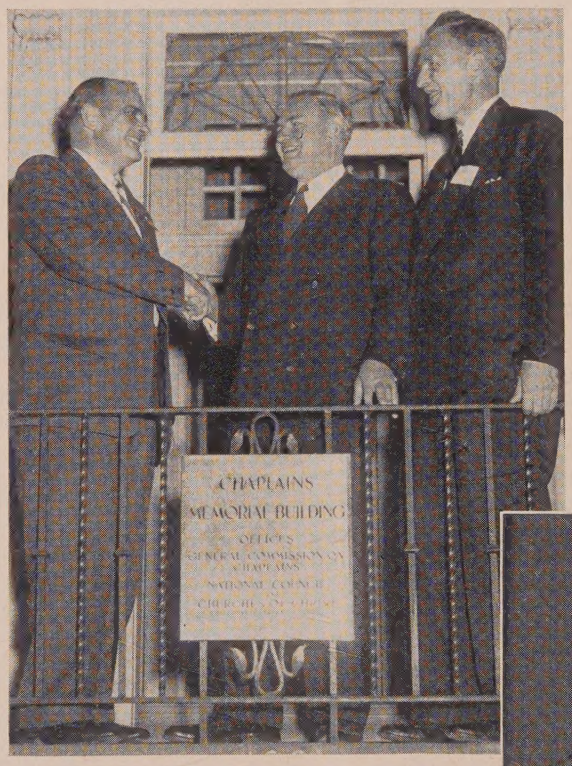
Speaking informally, without text or notes, the President left with his hearers an appeal to minimize minor religious differences in the interest of advancing both religion and democracy in this country.

Bishop William C. Martin, Council President, presided at the luncheon, which came on the second day of the November 17-18 meeting at the Statler Hotel in Washington, and presented Mr. Eisenhower to the gathering. The President spoke at the beginning of the luncheon and expressed regret that he could not remain for the whole program.

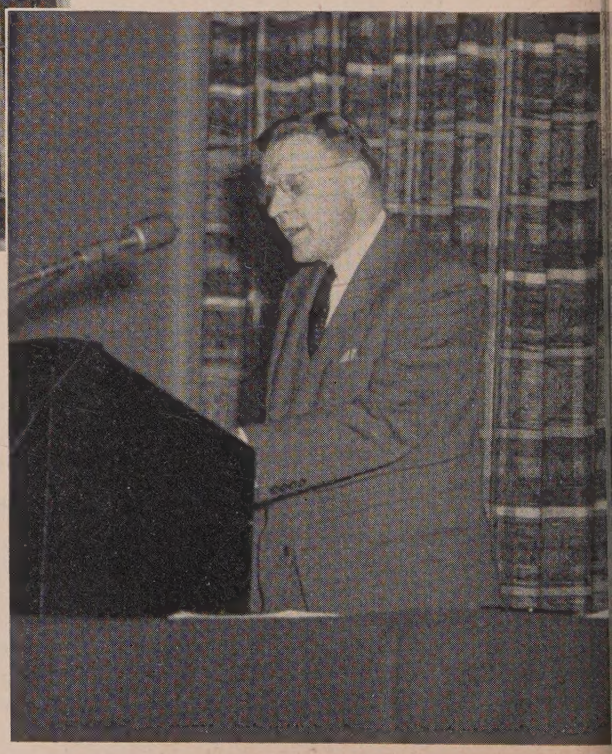
Among government leaders seated on the dais were Attorney General Herbert Brownell, Jr.; Harold E. Stassen, director, Foreign Operations Administration; Nelson Rockefeller, under-secretary, Department of Health, Education and Welfare; Dr. Arthur S. Flemming, director, Office of Defense Mobilization; and Presidential assistant Sherman Adams. Both Dr. Stassen and Dr. Flemming have long been active in the interdenominational work of the churches.

Rt. Rev. Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church, told the gathering that the National Council is seeking to help men and women understand the relevancy of the Gospel to every area of life, including the political and economic. In an interpretation of the Council's significance in the life of the nation, the body's first president further declared that the Council is in no sense a merger of churches or "a super church." "It is," he declared, "what its name implies —a council of churches to enable participating churches to coperate more effectively in tremendous areas of life and work upon which they are already agreed."

Bishop Sherrill cited the work and functions of the Council's four divisions, pointing out that through its Division of Christian Life and Work it is attempting to carry out the "exceedingly



(Above) New Team for 1954 —Dr. Roy G. Ross, (left) general secretary-elect, welcomes Dr. Roswell P. Barnes as associate general secretary. (Center) Dr. Eugene C. Blake, chairman, Washington Office Committee; Bishop William C. Martin and Dr. Earl Frederick Adams, director, Washington Office, at Washington headquarters of Council. (Below, left) Dr. W. A. Visser 't Hooft, general secretary, World Council of Churches, is interviewed by newspapermen. (Below, right) Dr. Barnes accepts appointment as associate general secretary.



difficult" task of relating the Gospel's teachings to "such controversial fields as the international and the economic."

"The National Council through conferences (many times made up of those of conflicting views), through prayer, through research, is attempting to help men and women confront these problems in their lives and to achieve a better understanding of the will of God and the mind of Christ," he said.

The uniting force of the Council, he continued, is stated in its Constitution as acceptance of Jesus Christ as Lord and Savior. And it is dedicated, he concluded, "to the end that ours should be a nation under God as we look toward, and work for, the coming of Christ's Kingdom in the hearts and minds of all men of every nation and clime."

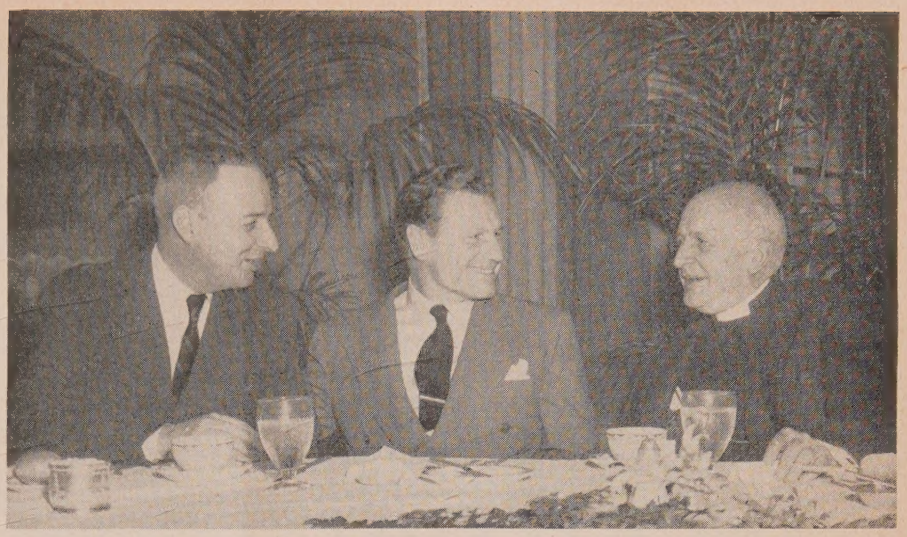
Formal announcement of the Christmas visit of Bishop Martin to American service men and Christian centers in Korea and Japan was made at the luncheon by Dr. Arthur S. Flemming, chairman of the Division of Christian Life and Work. Bishop Martin's designation as "spiritual emissary" of the Council was commended by Chaplain (Maj.-Gen.) Ivan Bennett, chairman of the Chaplains' Board of the Armed Services.

"As elected head of the largest body of Christians in America," Chaplain Bennett said, Bishop Martin will carry to American service men and women in the Far East "as no other man could, the assurance and the concern of the churches for their religious welfare."

The National Council's president, who is also president of the Methodist Council of Bishops, has already recorded his Christmas Day message for broadcast to troops in Korea. In addi-

tion, he will carry messages from the National Council to all chaplains in the U. S. Armed Forces and to all Christians in Korea. The latter message states in part: "To you, our fellow Christians in Korea, dwelling under the shadow of war and the terrible suffering and destruction it has brought, we send our deep sympathy and Christian love. . . . We have followed day by day with prayerful interest the examination of war prisoners and the negotiations regarding a peace conference, and earnestly hope that out of it all a united, free Korea may emerge." Bishop Martin will leave Los Angeles December 16, flying via Pan American Airways to Korea, where he will spend two weeks visiting U. S. Armed Forces installations and centers of Christian worship and welfare. He will devote another ten days to similar tours in Japan, returning home January 12.

The 200 at the luncheon rose to applaud Dr. Luther A. Weigle, dean emeritus of Yale Divinity School, in recognition of his leadership in the 15-year task of producing the Revised Standard Version of the Bible. Dr. Weigle was given an especially inscribed, illuminated copy by Harold E. Stassen, president of the International Convention of Christian Education. In his citation, Dr. Stassen declared, "The remarkable result of your endeavor has already found its way into millions of homes and has added to the understanding and furthered the acceptance of the sacred teachings by vast numbers of men, women and children in this land."



At luncheon (l. to r.) Dr. Arthur S. Flemming, Office of Defense Mobilization; Mr. Nelson Rockefeller, Department of Health, Education and Welfare, and Rt. Rev. Henry Knox Sherrill, first president of the National Council.

(Right) Dr. Harold E. Stassen (left) presents special copy of Bible to Dr. Luther A. Weigle. (Below) Chaplains wish Bishop Martin Godspeed on trip to Japan and Korea (l. to r.) Chaplains Ivan L. Bennett (Army) and Charles I. Carpenter (Air Force), Bishop Martin, and Chaplain Edward B. Harp, Jr., (Navy).

The governing body of the National Council, meeting for the first time in the nation's capital, sounded a clear call for a revitalized attack on the nation's housing problem. The General Board adopted a statement urging slum clearance and provisions for non-segregated housing as part of a comprehensive program to be carried out by cooperating government and private agencies.

The Board's bi-monthly meeting also elected Dr. Roswell P. Barnes to the Council's second highest administrative post, heard a progress report on plans for the 1954 Second Assembly of the World Council of Churches from that body's general secretary, Dr. W. A. Visser 't Hooft, and, among numerous other matters on the agenda, decided that the Council's General Assembly should meet every three, instead of every two years.

Interpreting plans for the World Council of Churches' Second Assembly, set for next August at Evanston, Ill., Dr. W. A. Visser 't Hooft, general secretary, told the General Board that more than 1,000 leaders of 160 churches in 50 nations will come together at a time when the world is torn by political, social and racial conflicts.

The world church leader stressed that delegates expected from East Germany and a few other areas behind the Iron Curtain are "men wholly identified with the life of the Church."

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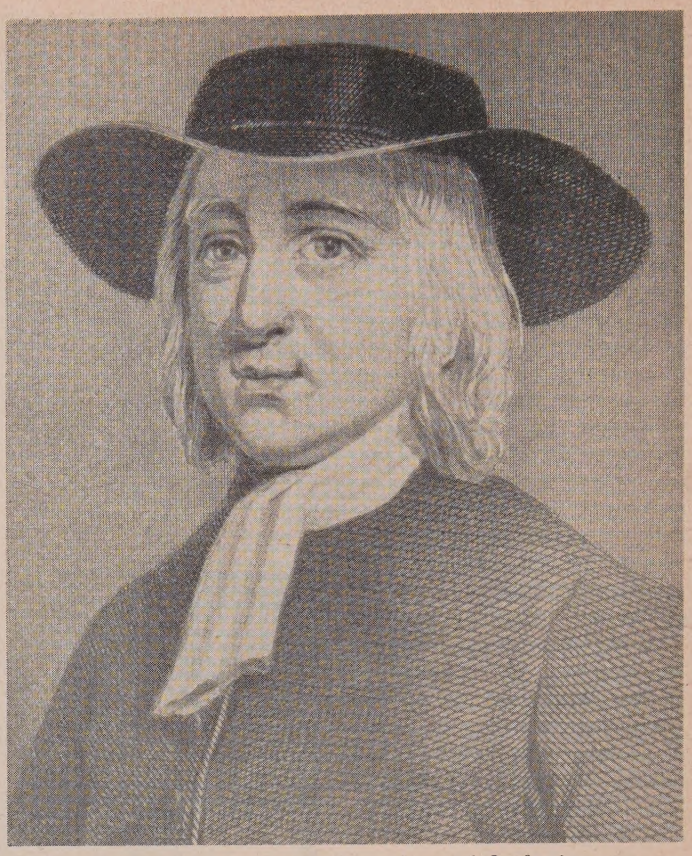
The Religious Society of Friends

THE QUAKERS

By Beata Mueller



George Fox, prophet and organizer of Quakerism.

THE first members of the Religious Society of Friends who came to America arrived in Boston in 1656 — nearly three centuries ago.

The Puritans of Boston gave them little welcome.

The two arrivals — Ann Austin, an old lady, and Mary Fisher, a girl of 22 — were imprisoned and deported. And all their books, filled with dangerous Quaker doctrines, were confiscated and burned in Boston's public square.

What were these dangerous ideas that so threatened the theocracy of Massachusetts Bay?

The gentle members of the Society of Friends believed then, as they do now, that there is "that of God in every man" — an "inward light" that can illuminate man's outward life.

They believed that their "testimonies" of human brotherhood, peace, simplicity and integrity must be expressed in deeds as well as words.

And the dangerous ideas that were burned on Boston Common are now part of American law and history.

From the beliefs of William Penn and other Quakers came provisions in the U. S. Constitution, ranging from religious freedom to the right of Congress to regulate interstate commerce.

From the Quaker conviction of the equality of all men before God came the great role they played in the abolition of slavery and in softening the harsh lot of American Indians.

From the Quaker belief in education came much of the American concept of free public schools, and in the Quakers' own schools began the practice of teaching children without coercive discipline.

It was years before Quaker settlers in Massachusetts were more than tolerated, but in other colonies they were received more kindly. In one of these friendlier colonies, Rhode Island, the first Yearly Meeting of Friends was established in 1661.

And two decades later came the largely Quaker colonies of New Jersey, Delaware and Pennsylvania, the "holy experiment" of William Penn.

Part of Penn's planning for his colony was its carefully written Frame of Government, designed to give liberty and responsibility to those who lived there, a government dedicated to religious freedom, to equality and peace.

The U. S. Constitution, drawn up a

(*Courtesy of Pennsylvania Academy of the Fine Arts*)

Benjamin West's famous painting of William Penn making a treaty with the Indians

century later, has many provisions based on Penn's Frame of Government.

Among them are freedom of worship (Pennsylvania was the only colony where a man could hold office no matter what church he belonged to); the right of Congress to convene and adjourn by law (a radical idea at a time when the English Parliament met and adjourned at the King's pleasure); the idea of two representatives from each state; the method of electing one-third of the Senate every two years so the whole membership is not new at once; the provision for amending the Constitution so it will be flexible.

The Constitution allows the use of an affirmation instead of an oath because the Quakers, believing truth is sacred at all times, refused to swear to the truth on special occasions.

American Friends Service Committee programs of social and technical assistance, such as this one in Israel, help make real the brotherhood of man.

Interior of Jordans, historic Friends Meetinghouse in England, reflects simplicity, quiet and calm. William Penn is buried near.

Prince Akihito of Japan with his teacher Mrs. Elizabeth Vining, a member of the Society of Friends, in the Kokoden.

Even the Constitution's provision for the regulation of interstate commerce was an idea Penn proposed in 1696, when he first suggested a union of the colonies.

But even before the colony was established Penn made his historic treaty with the Indians, when he bought their land for his settlers and told them "we believe you will deal justly and kindly by us, as we will deal justly and kindly by you."

This treaty, said the French philosopher Voltaire, was the only one between the white men and the Indians that was never sworn to and was never broken.

The Pennsylvania Quakers lived in peace and friendship with the Indians for generations, and the Quakers ever

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Pearl Spoon, principal of Friends' Girls School at Kusumu, East Africa, points out the area to Errol Elliott, general secretary, and Charles A. Lampman, missions secretary, Five Years Meeting of Friends.

A Blueprint for Laymen

United Church Men Meet in Detroit

SETTING up a role for religion in industry, combatting juvenile delinquency, and extension of laymen's work activities into all areas of life in the nation were among the concerns taken up and dealt with by the Board of Managers of United Church Men – general department of the National Council of Churches – which convened in Detroit early last month for its third annual meeting.

As a highlight of the three-day meeting United Church Men also presented two citations for "Outstanding U. S. Lay Leadership." These went to Wilbur S. Barnhart of Indianapolis, Ind., for his work in a state organization, and Ray W. Labbitt of Royal Oak, Mich., for work in a local organization. Mr. Barnhart is chairman of United Church Men of Indiana, and Mr. Labbitt is president of the Detroit Conference Board of Lay Activities of the Methodist Church and was first president of Protestant Men of Detroit.

The two principal speakers at the meeting were Dr. Wilbur LaRoe, Washington, D. C., attorney and former moderator of the Presbyterian Church U.S.A., and Dr. H. Roe Bartle of Kansas City, scout executive and former college president and attorney.

Asserting that on the communist issue Protestantism has allowed itself to be placed on the defensive, Dr. LaRoe declared "Protestant leaders seem to lay more emphasis on criticizing investigators than they do on protecting America against the terrible evil of communism. Protestantism should have a vigorous anti-communist policy."

"We will never have a great America until Christian laymen are willing to be crusaders for Christ," declared Dr. Bartle. "Today we are destroying character instead of building Christianity in too many of our activities. Mud-slinging politics destroys rather than builds our moral fiber, with the result that not enough Christian laymen are willing to become part of the body politic. "We need men who will wear out shoe leather working for their parish as they now work for civic clubs, trade associations, or political parties," he said.

Chairman Lem T. Jones, Kansas City candy manufacturer, presided, and vice-chairman John Merrifield, Oregon state senator, reported on the recent Cleveland Study Conference on the Churches and World Order. Protestant Men of Detroit was host and others on the program included its president, Lloyd M. Collins; its vice-president, George Matthews and secretary Ernest Marks.

Citations for "Outstanding U. S. Lay Leadership" presented to Wilbur S. Barnhart of Indianapolis, chairman of United Church Men of Indiana, and Ray W. Labbitt, of Royal Oak, Mich., who was first president of Protestant Men of Detroit. (Left to right)—Vice-Chairman John Merrifield of Oregon; Chairman Lem T. Jones, of Kansas City; Mr. Barnhart and Mr. Labbitt.

The board took action on a wide range of activities, as follows:

Religion in Industry

Recommended channeling guidance and help to industrial leaders seeking to encourage religious activities among their personnel;

Declared that the layman craves spiritual guidance in his daily work and that it is the business of a church lay program to provide it;

Approved extension of activities tending to make religion a part of all phases of the everyday world.

Research in Best Practices –

Called for wider dissemination of information on what men's departments in urban and rural churches are doing.

Community Services –

Recommended attention to (1) service men before induction, in the service, and upon return to civilian life; (2) Church World Service programs; (3) juvenile delinquency and initiation of programs and projects for its alleviation, including Boys' Work Week.

Bible Reading –

Urged repeal of state laws forbidding Bible reading in public schools in the nine states which still have such statutes.

Long Range Program –

Recommended (1) that existing councils of churches be used as media for extension of United Church Men; (2) long term emphasis on (a) Churchmen's Week, beginning with Men and Missions Sunday, including a men's interdenominational mid-week gathering, and concluding with Layman's Sunday; (b) Lay Visitation Week as an effective part of the United Church Men's program; (c) Stewardship, not just in tithing but in service to the church.

Financial Planning –

Recommended the securing of an adequate UCM staff to make possible the establishment of a permanent financial support program.

Organization –

Recommended (1) that state and local departments of UCM establish committees on ideas and techniques, UCM's activities, UCM's projects, public relations, and finances; (2) continuance and extension to other parts of the country of the "New England Project" conducted by Clarence Beasley of Boston.

Future Convention –

Approved a national convention of laymen in 1955 with plans for an attendance of 15,000.

Publicity and Extension –

Commended U. S. Junior Chamber of Commerce and Advertising Council for promoting religious interests.

Pathways to

Peace and World Order

A Christian Conference Points the Way

Mrs. Douglas Horton, chairman, Department of International Justice and Goodwill, presides over a plenary session.

AGAINST the backdrop of a world in chronic crisis, more than 400 Protestant and Eastern Orthodox churchmen and women, united in their deep concern for the Christian faith and international responsibility, concluded a four-day study conference in Cleveland, O., October 30, by urging their fellow-Christians to support a U. S. policy of patient negotiation to gain peace between East and West.

Despite barriers that make a general settlement of differences "most difficult to achieve," delegates to the fourth National Study Conference on the Churches and World Order declared their belief that the United States and other nations opposing Communism should seize "any present opportunity to ease tensions, even temporarily" but not at the expense of compromising basic convictions.

The call to negotiate was sounded in one of 12 resolutions on major issues of U. S. foreign policy passed at the closing session of the conference, called by the National Council of Churches and convened by the Council's Department of International Justice and Goodwill.

In its findings and recommendations, which were transmitted to government as well as denominational leaders, the conference spoke only for itself.

Bearing directly on the U. S. Government's ability to negotiate effectively with other powers was a resolution condemning attempts to hamstring the executive branch with restrictive constitutional amendments such as the proposed Bricker amendment.

Climaxing four days of speeches, debate, study and deliberation, which also resulted in adoption of a Conference Message to the Churches, clerical and lay delegates from most of the 48 states further resolved that:

The United States, reversing cuts voted by Congress, should step up support of the United Nations *technical assistance programs* and increase its own, at the same time divorcing them from U. S. military concerns.

Universal disarmament that is "enforceable" must be a major goal of U. S. policy, and the U. S. should persist in efforts to achieve it, working within the United Nations.

The McCarran-Walter Immigration and Nationality Act should be amended to eliminate "unrealistic, discriminatory" provisions and bring it into line with "basic American principles" of justice and fair play.

Respecting *Communist China,* the United States should resist pressures that would hamper "wise action" in the future, should present conditions change.

Surplus foods in the United States should be better distributed to meet the needs of hungry and malnourished populations at home and abroad.

Dependent or colonial peoples should receive technical and financial aid from the United States — through church, business and voluntary agencies as well as government — to advance their efforts toward self-rule.

Racial tensions in America, which "undercut our moral position among the darker-skinned peoples of Asia and Africa," must be eased through eliminating segregation and discrimination in churches, employment, housing and public service.

Prof. Willard Thorp, of Amherst, formerly of the Department of State, chairs section on the U. S. and Foreign Economic Policy.

Participating as delegates, consultants or observers in the conference — the first since 1949 and the fourth since the series was launched in 1942 at Delaware, O., — were educators, businessmen, government leaders and professional men, as well as clergymen and church executives.

Mrs. Franklin D. Roosevelt and Assistant Secretary of State Thruston B. Morton delivered major addresses as guest speakers at the opening night public meeting.

The United Nations, Mrs. Roosevelt told an audience of 2,000, is insurance to promote the possibility of peace and

(*Continued on page* 10)

Bishop Martin, left, with Mrs. Franklin D. Roosevelt and Assistant Secretary of State Thruston B. Morton, who were guest speakers at the Cleveland Study Conference.

Pathways to Peace and World Order

(*Continued from page* 9)

costs a lot less than a world war. She urged church people to learn of the constructive work of U.N. and spread the news.

As spokesman for the Washington Administration, Mr. Morton aligned Administration goals closely to those of the churchmen, stating that the government stood for consistent support of the United Nations, immediate disarmament negotiations, self-government for colonial peoples, and lowering tariff barriers to promote world economic health.

In an atmosphere of world tensions scarcely relieved by armistice in Korea, clerical and lay delegates, most of whom were appointel by the 30 communions related to the National Council, adopted a 4,000-word Conference Message to their fellow-churchmen, that:

Noted "two massive realities" dominating the world today: revolutionary upheavals in major world areas and conflict between the Soviet world and the free world.

Urged Americans to meet these major issues by (1) encouraging the "creative possibilities" of the ferments in technically less developed areas while helping peoples in revolt to escape the dangers of rabid nationalism and Soviet-inspired tyranny, and (2) supporting efforts to resist the expansion of Communist totalitarianism while at the same time avoiding a third world war.

The twin threats of tyranny and war will be with us a long time, the Message predicted, and to carry out their task Christian citizens of America must persist in trying to establish positive conditions for peace and justice.

On the negative side, the churchmen agreed, "military strength seems to most of us to be essential" to the free world in confronting the world-wide conspiracy of the Soviet Communist power, backed as it is by propaganda exploiting human hopes and by a mighty army. But even more basic than armed might to the free world, the Message warned, are "political and economic health, social and spiritual vision."

While present prospects for East-West reconciliation look dim, the Message declared, "it is our Christian faith that God can bring about changes that seem beyond human power," and "we refuse to believe that such reconciliation is finally impossible."

The Message, framed in a committee chaired by Mrs. Douglas Horton of New York who was also conference chairman, outlined some U. S. responsibilities as:

All-out support of the United Nations, despite its "existing limitations" as a "body essential to the freedom of nations and the peace of the world."

Acceptance with good grace of "advice and criticism from friendly nations cooperating with us. Recognition that America's enlightened self-interest requires whole-hearted support of Point Four and technical assistance programs.

Encouraging such revisions of the United Nations Charter as may strengthen the U. N. organization.

Recognizing that "it has been deemed necessary" for the U. S. to align itself with friendly powers for mutual defense in such regional pacts as NATO, delegates affirmed that the United Nations furnishes the basic framework through which America must seek its security.

On the other hand, America's internal security is damaged, not aided, by the efforts of demagogues who, in the name of "Americanism," seek to "exploit fears, foment suspicion, by-pass due process of law, and stifle differences of opinion." Attacking by implication investigative methods of Congressional and private groups, the Message asserted that "security purchased at the price of free discussion is a false security" and that domestic assaults on the traditional American right to dissent are leading

At Cleveland for the first time the National Council's thirtieth member, the Greek Orthodox Church in America, participated in a Council conference by sending this delegation of nine of its priests to the meeting.

peoples abroad to "wonder what American freedom now means."

"Human organizations are in the hands of fallible men," the Message concluded. "World catastrophe may now result from the use of power by men without moral restraint. The thing to fear is not the bomb, but man. Here the witness of the Church speaks to the need of our time."

Foreshadowing many of the concerns of the Message adopted four days later, Rt. Rev. Angus Dun, Bishop of the Washington, D. C., area diocese, told the opening session that the tremendous power of America has been increasing at such a pace that there is danger the nation's sense of responsibility to the rest of the world cannot keep pace with it.

"As Christians we believe this power is a trust from God," he declared in the keynote address. "The churches of our land are called to help our nation measure up to its responsibility and to avoid the temptation to use that power recklessly or to evade the burden it brings."

Urging the conference to translate its concerns and findings to the local church level where their impact can do the most good, Dr. Herman F. Reissig, New York, asserted that the frontier of Christian action in world affairs is the local church of the United States of America.

"Church members as citizens," he said, "need help in moving from the area of large principles and big goals and vague wishes into the area of concrete and helpful action."

Youth was represented at the Cleveland conference. Witness these four alert students.

The Quakers

(*Continued from page* 7)

since have worked actively to bring Penn's principles of justice and friendship into the bitter history of American Indian affairs.

The same concern for right relations with all men led a group of Pennsylvania Quakers in 1688 to issue the first modern statement against slavery.

The Quakers were among the first to set free their own slaves and to campaign for the end of all slavery.

Among the many Quakers who were leaders in the Underground Railroad were Vestal and Levi Coffin. They were friends of novelist Harriet Beecher Stowe and gave her much of the material she used in "Uncle Tom's Cabin."

After the Civil War the Friends established schools for freed slaves in the South. Today their concern is directed toward unsegregated housing and better community race relations. One unintended result of the Quakers' share in the abolition movement was the first U. S. convention on women's rights, in 1848. The convention was called by a gentle Quaker woman, Lucretia Mott, after she found women were not admitted to an anti-slavery convention in England.

The Friends as a group have never taken a public stand on women's rights but they have always recognized women as equals in their own meetings.

To outsiders, the Friends are probably best known for their "testimony of peace" — their refusal to bear arms against anyone —and their positive work in reconstruction and reconciliation.

George Fox, the English founder of the Quaker movement, in an official statement from the entire group, wrote in 1660 "The Spirit of Christ, which leads us unto all truth, will never move us to fight and war against man with outward weapons."

In wars from the Revolution on, the Friends have often suffered for their refusal to bear arms.

But they have been almost universally respected for their works of humanitarian service. One such program was their mediation of the Indian uprisings in the administration of President Grant. The positive side of the "peace testimony" in wartime was formally established during World War I, when 14 Quakers, representing many yearly meetings in America, formed the American Friends Service Committee, for programs "in which we can conscientiously serve humanity."

The AFSC, financially autonomous, is the service agency for all Friends meetings in the U. S. Since 1917 it has undertaken programs of relief, reconstruction and reconciliation, both here and abroad.

Current projects abroad include village rehabilitation in India and Pakistan and aid to Arab refugees in Israel.

In this country, during World War II, the AFSC aided relocated Japanese and worked with conscientious objectors, both in prisons and in Civilian Public Service camps. Today, the committee offers counselling service for drafted C.O.'s. Other current U. S. projects include urban self-help housing, service in mental hospitals, and an "internes-in-industry" program for young people learning labor-management problems.

There are 26 yearly meetings of Friends in the U. S. and they all sponsor the AFSC, but several yearly meetings have their own missionary or philanthropic programs.

Of approximately 120,000 Friends in this country, more than half are represented in the National Council of Churches — some 68,000 in the Five Years' Meeting and more than 5,900 in the Friends of Philadelphia and Vicinity.

The smaller Philadelphia group concentrates its missionary activity in Japan. The larger Five Years Meeting has organized yearly meetings in Cuba, East Africa and Jamaica, and has mission work in Jordan and Mexico.

The chief difference between the two groups is in the ministry and form

(*Continued on page* 23)

Public Relations and the Churches

By CAROL TOWERS TOUSSAINT

WE MIGHT as well fact facts! If only three in every ten church members hear the preacher from the pulpit, how are we going to reach the remaining seven and the unchurched? By meeting the people where they are, say three Protestant leaders in the field of public relations. If Mr. Average Individual is sitting in front of his television set, listening to his radio, attending a movie or reading a daily paper, then the church must present its case through these systems of communication.

The public relations experts, Professor Stewart Harral, University of Oklahoma Director of Public Relations Studies, Donald C. Bolles, New York, National Council of Churches Director of Public Relations, and Professor Scott Cutlip, University of Wisconsin School of Journalism, were in agreement that the church must use mass communications media. They were principal speakers at the first Public Relations seminar for churches, held October 23 on the University of Wisconsin campus, at Madison, Wis. The seminar, a pioneer conference of its kind, was sponsored jointly by the University's Extension Division and School of Journalism and the Wisconsin Council of Churches, with the cooperation of the United Church Women of Wisconsin.

Clergy and lay leaders attending the one-day meetings enthusiastically received the advice of the experts and then heard three Wisconsin men tell how they adapt public relations to their church programs. The area of fund raising was presented by G. I. Wallace, lay leader in the Moravian Church and proprietor of a Madison sign-painting firm. Membership and its dependence upon an effective public relations program was handled by Rev. Clifford Fritz, pastor of West Allis, Wis., Methodist Church and a former district superintendent for his denomination. Rev. Ray Kiely, First Presbyterian Church of Wausau, Wis., told his audience that there should be no separation between the church and the community as he discussed the role of the church as a "citizen" in a community. The men appeared in a panel discussion.

What do media want from the churches? Robert Dick, program manager of WIBA, Madison, George Comte, manager of WTMJ-TV, Milwaukee, and Paul Gustafson, church editor, *The Milwaukee Sentinel,* panel participants, answered the question. They aired complaints, critically reviewed the work of the churches, and most important, gave concrete suggestions for better public relations programs. All three men pleaded with the churchmen to learn what is news and to respect the mechanical and editorial limitations of media.

Prof. Scott M. Cutlip, Univ. of Wisconsin — Prof. Stewart Harral, Univ. of Oklahoma

By unanimous vote of those attending the seminar, a booklet is being prepared from the findings of the workshops, panels and speeches. The University of Wisconsin Journalism Extension Division will edit and publish the booklet (available through the Wisconsin Council of Churches, 308 Washington Building, Madison, Wis.)

Professor Harral, author of the widely used book "Public Relations for Churches," was the keynote speaker. He defined public relations as a "social science which seeks to bring about a harmony of understanding between any group and the public it serves and upon whose good will it depends." Rightly used, he said, and intelligently directed, public relations can aid immeasurably in gaining the public acceptance and support by which a church will live.

Public opinion plays its role in the topic under discussion. According to Professor Cutlip, co-author of "Effective Public Relations," public opinion is but "the sum of a group of individual opinions." His definition emphasizes that it is the individual that matters. The term "public" is simply a collective noun for a group of individuals with a common bond of interest, and those interests are determined in part by what we read, see or hear. The church cannot dare to stand apart in the struggle for man's attention through the mass media.

Editors of 16 Wisconsin daily papers rate religion as a *primary* interest of their readers. This was established in a survey conducted and reported on at the seminar by Donald C. Bolles. The survey also revealed that the 16 papers were using more religious news than they did ten years ago, that more church news is submitted now than a decade ago, that the copy compares favorably with copy submitted by other groups, and that the clergy deserve the credit for the better job of public relations in Wisconsin churches.

Criticisms cited by the editors included "too wordy," "too much editorializing and too little facts," and "lacking in general interest." One highly respected church editor hit at the "weakest spot in the armor of those handling church publicity in the average community" when he stated that "the great impact of Christianity on life is buried in a mass of trivia about sales, dinners, and guest speakers."

Displaying an unusual talent for the

(*Continued on page* 22)

G. I. Wallace, lay leader of the Moravian Church in Madison, and proprietor of a local sign company, discussing fund raising at the Public Relations Seminar.

Mrs. Carol Towers Toussaint is a University of Wisconsin journalism graduate and editor of the paper published by the Wisconsin Council of Churches, The Councilor.

Hopes Rising from the Land

By WENDELL KELLOGG

Hjalmar Petersen, former governor of Minnesota, one of 25 persons from nine denominations cited for service to the church.

THE twin task of the churches in enriching both the spiritual and community life of rural America was abundantly demonstrated at the tenth annual National Convocation on the Church in Town and Country, held in St. Paul, Minn., October 27-29. Beyond that, the meeting provided ample evidence that the churches are facing up to the responsibility with a growing vigor and sense of purpose whose impact has already been widely felt in the nation's countryside.

Through the findings of 16 study commissions, addresses by six nationally known specialists and exchange of experience by the more than 700 rural church and agricultural leaders attending the convocation, it was made clear that the role of the rural church in country life is again expanding, declared Don. F. Pielstick, executive director of the National Council's Department of Town and Country Church, which sponsored the meeting. "And this in spite of a continuing decline in rural population," he added.

The convocation honored 25 rural lay leaders as examples of those who serve the Church. They were nominated by their respective denominations.

Optimism evident at the three-day meeting was tempered by warnings from some speakers that the rural church cannot restore itself to its full community role without the combined hard work of clergy and laymen alike. And strong leadership must continue to be shown by those church and secular agencies most deeply concerned.

Dr. A. D. Mattson of Augustana Seminary, Rock Island, Ill., challenged the Church with the fact that two-thirds of the rural population of the United States — 40,000,000 people — do not belong to any church or denomination.

Dr. Rainer W. Schickele, North Dakota Agricultural College, warned of the need to reduce poverty and insecurity in American farm life through such measures as extended price supports, improved credit sources and crop insurance.

Dr. Baker Brownell, Southern Illinois University, urged the rural life leaders to return to their communities and stress the message of living, thinking and working together.

Dr. William W. Biddle, Community Dynamics director at Earlham College, Richmond, Ind., emphasized that the best soil in which community leadership can grow is the community itself.

Dr. Rockwell C. Smith, Garrett Biblical Institute, asserted that, as man stands on the threshold of newly-gained power without significant guidance, the nation faces the task of reorienting its culture.

Dr. Ira W. Moomaw, New York, educational secretary of Agricultural Missions, Inc., addressing the closing session on the theme, "Hope Rises from the Land," pointed the way to revitalization of rural life through land reform, which he defined as a basic issue in the political and social struggles sweeping the world today.

In a convocation planned to produce no formal group action or commitments, but rather to stress exchange of infor-

(*Continued on page* 20)

Four of the speakers (left to right)—Rainer W. Schickele, North Dakota; William W. Biddle, Richmond, Ind.; Rockwell C. Smith, Chicago, Ill.; Ira W. Moomaw, New York.

Council Personalities

Arthur Austin, director of special events for the Council's Broadcasting and Film Commission, brings to the attention of radio and television producers newsworthy programs of the National Council, to put before the public the diversified work of the churches. During 1952 Mr. Austin secured more than a million dollars' worth of free air-time on sustaining, commercial and news programs. He also has produced news films on the Council's work for TV.

AUSTIN

Before joining the Council's staff in 1950, Mr. Austin was with the National Broadcasting Company. Starting in 1943, he produced the NBC Symphony broadcasts with Arturo Toscanini and Leopold Stokowsky, as well as many top network music and variety shows. During a year's leave of absence from NBC, he produced the Boston Symphony broadcasts with Serge Koussevitszky — thus becoming the only director to have worked with the "big three" of the conducting world.

Previously he had been director of the Princeton University band for four years, and writer-announcer for WABF —the high-fidelity station in New York City. In 1939 he conducted the Federal Opera Company at the New York World's Fair.

Born in Fort Worth, Texas, in 1911, Mr. Austin began studying music at the age of 11. While in high school he played trombone with the San Diego and Glendale Symphony orchestras, and also began a career as a radio actor. He next won a scholarship to the Eastman School of Music at the University of Rochester, N. Y., working his way through college as a professional radio actor on station WHAM. After receiving his degree, he won a three-year fellowship in conducting at the Juilliard Graduate School of Music in New York City. While on this fellowship, he won a competitive examination with the Federal Music Project and became a staff conductor with the Project's bands, orchestras and opera company.

A resident of Manhattan, Mr. Austin now is working on his second book, telling local churches how to use radio and TV in their home towns. When his schedule allows, he collects jazz records, plays a "mediocre game of chess," and cooks. He is married to the former Lillian Ulrich.

Miss Pearl Rosser, director of audio-visual and radio education for the Council's Division of Christian Education, currently is on a busy three-month sabbatical leave. Enrolled in the cinema department at the University of Southern California, she is learning how to produce motion pictures.

MISS ROSSER

When she returns to the Council's Midwest office in Chicago January 1, Miss Rosser will bring new technical knowledge to a position which includes handling radio and television coverage for the Christian education division's special events, such as Family Week and Youth Week; serving as audio-visual consultant for the Commission on General Christian Education; and directing CAVRE — Committee on Audio-Visual Religious Education.

In the overall picture, Miss Rosser furnishes leadership for a department which sponsors regional and international audio-visual workshops; provides a central evaluation service of 16 mm motion pictures, sound and silent filmstrips, slides, recordings and transcriptions; administers the Visual Education Fellowship which issues an interdenominational newsletter of religious audio-visual activities, including publication of the *Audio-Visual Resource Guide For Use in Religious Education;* coordinates production and distribution of religious audio-visual material for constituent agencies.

Before the National Council was formed Miss Rosser was director of audio-visual and radio education for the International Council of Religious Education — now the Council's Division of Christian Education. She had previously served as director of children's work for the American Baptist Convention and for the Ohio Baptist State Convention.

Born in Chicago, Miss Rosser attended the Baptist Missionary Training School in Chicago and Denison University. She has done graduate work at Columbia and Northwestern Universities and Union Theological Seminary.

A resident of Chicago, she is active in the First Baptist Church.

Miss Rosser is an expert golfer.

As promotion manager for the Council's Department of Publication and Distribution, *Mrs. Elizabeth Dunn* serves as a liaison between the programs of various Council units and the church public. She promotes and sells literature on 21 annual National Council events, as well as on the work of the Council's program departments. The literature includes pamphlets, booklets and flyers, for which Mrs. Dunn plans promotional campaigns, handles direct mail and places advertising. Her feeling about her job is expressed by the comment: "I'm not selling literature as such; I'm selling the programs of the National Council departments."

MRS. DUNN

Mrs. Dunn notes that her business experience has been primarily in the field of journalism, "on both sides of the sharp divide: editorial and business." For the Macy group of newspapers in Westchester County, N. Y., she did reporting, rewrite and special features. On the other side of the journalistic divide, she has worked with copy in the advertising department of the *New York Daily News.* She also served as executive secretary to Ted Mueller, then general manager of *Newsweek,* and to Alan Legg, promotion director for the *Reader's Digest International Editions.*

In 1948 Mrs. Dunn joined the staff of United Church Women, as administrative secretary for the national office. This post involved production and promotion of literature, and office management. When the United Church Women became a department of the National Council, in 1950, Mrs. Dunn was transferred to the newly-created Department of Publication and Distribution.

Born in a suburb of London, Mrs. Dunn migrated with her family to Canada at an early age, and then on to the United States, where she attended Columbia University.

She is fond of reading history and biography, and spends her free time in New Hampshire "puttering on our little cottage there."

"My greatest interest is people," she declares. "A civilization was created by them and for them. Contemplation of their destiny is fabulous."

Mr. and Mrs. Dunn, who have one son, live in Manhattan.

Outlook

Christmas: The Proof of Our Hopes

What relevance has Christmas in our world? Is it only a brief interlude of distraction, or at best an escape from preoccupation with the real world of tension, fear, kaleidascopic change, collision between massive aggregations of power, vast contests for continents?

Nations and the men who lead nations are the featured cast of the drama of contemporary history. All that seems to matter is the movements of titans. An ordinary inconspicuous man seems to be a helpless victim in a conflict of frankensteins, a puppet of circumstances too big to be controlled. Such seems to be the world of reality.

The popular ratings of what was important were not essentially different nineteen centuries ago. The Roman Empire was impressive in massive power. The affairs of Herod's court were big news, and the Temple was a dominating symbol of cultural influence. Such was the historical setting of Christ's Nativity.

How obscure and inconsequential the circumstances of that event must have seemed! All were unimpressive,—a manger in a stable by an inn, a small town, a family of low estate from a village of unfavorable reputation. And the event was the birth of a child. No wonder it passed unnoticed at the time except for several shepherds and "wise men," strangers from afar, who were not too absorbed in the urgent affairs of the world to be aware of the import of the event, to hear the angels' song and see the star.

It all seems like fiction, a fancy contrived by imagination seeking escape from bewildering and frustrating realities.

But Christmas is history, not fiction. It is the central fact in the history of man. It seems like fiction because it does not fit into the scale of "important" events in the world then or now. So Christmas means to us what God, our Creator and the Lord of history, reveals to us by the Incarnation to be truly important.

Nineteen centuries have passed since that holy night. Empires have risen and fallen. Menacing powers have come and gone. Good leaders have also had their days. Above and through all change that obscure and insignificant event has grown in magnitude of meaning. The cross, at first the symbol of the climax of the futility and irrelevance of love confronting the real world, has come to signify the power that endures and triumphs.

History proves that what the world discounts is real. "He that is mighty . . . hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away."

Christmas means that love and goodwill are grounded in the nature of the universe because they are intended by God to be paramount in man's experience. It is the validation of trust in what man hopes is ultimate. What the thoughtless world counts big is little. What reflective and wistful man hopes is real is truly real, and great.

Thanks be to God for his inestimable gift!

The Churches Have Spoken

The Fourth National Study Conference on the Churches and World Order is history. In the Conference Call, Bishop William C. Martin, president of the National Council, said: "It is precisely in these difficult and anxious times that the churches of Christ in the United States must speak and speak clearly."

The churches have spoken. They spoke through some 450 delegates at Cleveland. In four tightly packed days (October 27-30) they grappled with major foreign policy issues facing our country. They spoke as Christians to their fellow Christians. They spoke as American citizens about American responsibility to God and to the world community. While the conference was called by the National Council of Churches, it did not speak officially for the Council.

The delegates at Cleveland did not come up with a blueprint for a brave new world. They suggested no easy answers, no simple solutions to the tragic dilemmas we as Christian citizens face in the most powerful country of the free world. The Cleveland delegates did say that God is the Lord of History and that with His help we *can* and *must* do something about the fateful issues of our time—war and peace, freedom and tyranny, security and anxiety. As citizens we can and must influence United States foreign policy decisions which affect not only 160 million Americans, but millions of persons throughout the world for whom Christ also died.

Cleveland has spoken—will the churches respond? Will we be able to translate the message of Cleveland into words that carry meaning and conviction to the people of our churches? Will we be able to channel the insights of Cleveland into the central educational bloodstreams of our churches? Will we be able to translate the convictions of Cleveland into attitudes and behavior that will make a difference at the points where the issues are joined? This is the sober challenge of Cleveland.

The National Council's Department of International Justice and Goodwill is committed to the task of translating Cleveland into word and deed. It can do little without the wholehearted cooperation of the Protestant and Orthodox churches of America.

Denominational secretaries of social education, church council executives, religious educators, foreign mission secretaries, women's leaders, and laymen from all walks of life who were at the Study Conference urged that *we* take the message of Cleveland to the man in the pew of the Main Street church. But it is *they,* not we, who can do it. We at the National Council can and will provide some of the tools for the

job, but the major burden of responsibility will fall directly on the churches themselves.

Early this month the official Cleveland report, *Christian Faith and International Responsibility,* will come from press. In mid-January a companion volume, *We Are Responsible,* will be published, for use by local youth and adult study groups. These are the two main tools for translating Cleveland.

The churches have spoken at Cleveland and through them we believe God spoke. Let us pray that God may use this conference and each one of us as instruments of His peace and healing in a broken and sinful world.

An Inestimable Contribution

DR. JESSE M. BADER, after twenty-two years of continuous interdenominational service in behalf of a more united and effective program of evangelism, is retiring as executive director of the Joint Department of Evangelism of the National Council of Churches. It is impossible adequately to assess his vigorous leadership in this field of service. His influence has extended beyond the communions affiliated with the Council. His singular success is due to a combination of characteristics which are seldom found in one person.

Jesse M. Bader has an enthusiasm for evangelism. He has devoted himself day and night and with all the energy God has given him to the task of making Jesus Christ known, loved and obeyed by men, women and children. He has kept evangelism in the forefront of the Council's thought and life and word. Always he has been firm — and gracious — in his insistence that evangelism must be the major concern of the churches.

Jesse M. Bader possesses remarkable administrative gifts. He has inaugurated and administered nation-wide missions, retreats, and programs with the genius of a business executive.

Jesse M. Bader has inspired the development of evangelism in the constituent churches of the National Council. The department has helped to develop evangelism departments in all communions. This is attested by the employment of 46 full-time secretaries of evangelism in 30 denominations at the present time.

Jesse M. Bader has been an apostle of Christian unity. His evangelical faith has inspired confidence in the National Council and its entire program. Churches outside the National Council have voluntarily co-operated with the department's work.

Jesse M. Bader's life is bound up with the history of evangelism in united Protestantism; he has made a contribution to this work which cannot be erased from the annals. He has served — and will continue to serve — his generation in this ministry in obedience to the light which God has given him. From here on, others must take up the work and do in their generation what "Jesse" has done in his. We speak for his many friends when we wish him Godspeed as he continues to devote himself with his customary zeal to other tasks which await him.

An Unusual Choice

Albert Schweitzer has been given for 1952 the Nobel peace award. A great philosopher, theologian, musician and privately practicing doctor, a renowned humanitarian, a man innately modest, never seeking the limelight, has been chosen to receive the world's best known peace prize. There is wide acclaim.

One can wonder how many thus acclaiming have sensed two unique aspects of this choice:

Schweitzer is the first *missionary** to receive this peace award.

Schweitzer, is in a true sense, the first *individual* to receive this peace award.

All of the previous fifty recipients of this prize since it was first granted in 1901 have been either organizations (7), or persons (43) publicly and officially connected with political, academic, philanthropic, religious, public opinion or other organizations.

Albert Schweitzer has membership in few organizations. In no organization does he hold or exercise functional office (except as an ordained clergyman of the Church), nor are his multiple services organizationally oriented. He is, in a rather rare sense, an individual.

Now the concepts of "missionary" and of "individual" are closely related. First, it takes perhaps a rather special degree of determined individual choice to become and remain a missionary. Second, the missionary's mission is first of all to the individual.

The award to Schweitzer is a striking recognition of a tremendous force: the force resident in the individual, energized by Christianity, channeled through the mission of individual to individual.

This concept of the power and the mission of the individual, of every individual upon this earth, is basic in Schweitzer's "reverence for life," the theme both of his philosophy and of his daily doings. He is not blind to the need for organization. He has due appreciation, doubtless, of the power of collective thinking, planning and action. But he clearly senses the danger which the individual, the basic unit of world society, constantly faces as what we are wont to call "civilization" advances.

We believe that professional missionaries of the right sort are more needed now than ever before. The mission boards and the Christian educational and medical associations need greater support than ever, and deserve it. The pattern today of aid for rising peoples was largely pioneered and proven by them. They possess great power for the fulfillment and peace of man everywhere.

But what Christian professional missionaries can do, indispensable as it is, can be largely stultified if millions of other Christian individuals are not also growing and giving Christian power in their daily lives right where they are and in whatever they do.

That is the irresistible contribution.

* A missionary statesman, Dr. John R. Mott, shared the 1946 Nobel peace prize, but he has not resided and worked overseas as a missionary.

The CHURCHES WORKING TOGETHER

A Move Toward Protestant Unity

A movement for a more united Protestantism in Michigan has been initiated with the appointment of Dr. G. Merrill Lenox as chief executive of the Michigan Council of Churches. Dr. Lenox is director of the Detroit Council of Churches and will combine this post with his new assignment. Staffs of the two councils will be united to bring into a closer working relationship more than 30 county and municipal church councils in the state. Dr. Lenox was named to the post at a joint meeting in Detroit of committees appointed independently by the Detroit and Michigan Councils of Churches, as a first step towards a more united Protestantism.

Principal objective of the movement, Dr. Lenox said, is to bring Protestant and Eastern Orthodox denominations, local councils of churches and of church women, and all related groups into a more closely integrated unit so that "Protestantism can make a brand new impact upon this state." It is intended to bring this about, Dr. Lenox added, without infringing on the autonomy of any group.

Voter's Guide Issued

An informational "voter's guide" listing qualifications of candidates in the November election for Circuit and Superior Court judgeships was issued by the department of citizenship education and action of the Church Federation of Greater Chicago. The guide expressed no preference for any candidate in the 13 contested judgeships, but summarized how each candidate was rated by the Better Government Association, the Independent Voters of Illinois, city and state bar associations, the city's four metropolitan daily newspapers and a local weekly newspaper.

Noting that "there is no substitute for first-hand information secured by the voter himself," the guide pointed out that "an analysis of recommendations . . . is useful." Ministers wishing to distribute the guides to their congregations were offered the booklets at a noninal cost.

New Church Council Formed

A council of churches was formally organized in Fort Worth, Texas, in November, with a membership of 67 churches of 10 denominations. Dr. Erwin F. Bohmfalk, district superintendent for The Methodist Church, was elected the council's first president.

Addressing the council's organizational meeting, Dr. E. Stanley Jones, author and evangelist, declared that the world faces evils which must be overcome by united action.

Launch Crime Prevention Campaign

A state-wide educational campaign on the prevention and treatment of crime was launched by the Massachusetts Council of Churches in October, and already has received widespread enthusiastic response. Packets of informational material have been distributed to pastors; presidents of men's and women's and young people's groups; and to chairmen of social action committees in the churches.

Contained in the packets are 10,000 words of factual source material, discussion guides on juvenile delinquents and on adult offenders, and an assortment of printed pamphlets concerning delinquency and crime.

The Massachusetts Council reports that requests are coming in daily for speakers and for additional materials. The council notes that results of the campaign will be set forth in a brochure, describing ways in which churches attacked the crime problem in their own communities.

Hold Mission Seminar

At the request of the Greater Hartford (Conn.) Council of Churches, top mission leaders met with representatives of 20 churches in Hartford recently to discuss the present and future of world missions. The meeting, the first in which a large group of mission executives participated in a community gathering, was sponsored jointly by the Hartford and National Councils of Churches.

Purpose of the event was to arouse interest on the part of local church people in cooperative work overseas, to tell how the National Council's Division of Foreign Missions works, and to give specific information on missions in various areas of the world. Discussion leaders and world areas they analyzed were Frederick J. Rex and Dr. Rowland M. Cross, Korea; Dr. George W. Carpenter, Africa; Dr. Rowland M. Cross, the Far East; Rev. Russell Stevenson, the Middle East, India and Southeast Asia; Miss Helen Eklund, Latin America. The discussion leaders all are on the staff of the National Council's Division of Foreign Missions.

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The Churches' Role

(*Continued from page* 5)

"In the case of East Germany," he pointed out, "they represent a church which has given a magnificent account of itself in its great battle for freedom against Communist attempts to dominate them."

The theme of the assembly, which is the first such conference ever to be held in the U. S., is: "Christ, the Hope of the World." It is unlikely, Dr. Visser 't Hooft added, that another such world meeting will be held in the United States in many years.

Millions of Americans dwell in indecent and overcrowded housing and in congested slum areas, the message on housing asserted, and "this contributes to juvenile delinquency, crime, divorce, disease, alcoholism, narcotics addiction and a host of other moral and social problems."

To help correct these evils, it continued, the nation should muster all its potential strength to provide "a livable home of adequate size in a wholesome community environment for every person."

With a single federal agency coordinating the entire program, the statement said, the construction and banking industries, voluntary housing associations and local citizenry should team up with local, state and federal governments to maintain the "continuance of a high rate of new construction," restore dwellings still basically sound and wipe out those no longer habitable.

Sound planning was urged for "urban redevelopment which will lessen population density in congested portions of cities, modernization of outmoded restrictive buiding codes, and subsidized housing for the low-income portion of the population." And to help translate the planning into fruitful action, "federal aid for housing research that would lead to lower costs and higher construction efficiency should be restored."

Framed by the Council's Division of Christian Life and Work through its Department of Social Welfare, the message voiced an "appeal to all church members to support every sound and reasonable effort to put an end to the exclusion of any person on account of race, color, creed, or national origin or ancestry from equal opportunity to rent or purchase living accommodations . . .

(*Continued on page* 19)

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The Churches' Role

(*Continued from page* 18)

in any neighborhood."

At the suggestion of Dr. Helen Kenyon, New Haven, Conn., Board member and former moderator of the Congregational Christian Churches, the final message as adopted urged that "churches, church-related institutions and individual members of churches should look carefully into their own ownership of sub-standard housing."

Dr. Roswell P. Barnes, who is now executive secretary of the Division of Christian Life and Work, was elected associate general secretary of the Council. Prior to the action, he was recommended to the policy-makers by the man who now holds the post—Dr. Roy G. Ross, who was elected to the top administrative post of general secretary at the Board's meeting in September. Both will assume their new responsibilities February 1, 1954, upon the retirement of Dr. Samuel McCrea Cavert, who has been general secretary since the Council's inception.

In his commendation of Dr. Barnes to the Board, Dr. Ross expressed his admiration for the man with whom he will work as a partner in directing the affairs of a complex religious organization which works in some 60 areas of church life.

"Dr. Barnes is exceedingly well qualified," said the general secretary-elect. "As executive secretary of the Division of Christian Life and Work, he has demonstrated a high degree of skill in a number of areas where responsibility will need to be carried in the general secretariat."

In Dr. Barnes' many years in interdenominational work, Dr. Ross added, "he has become thoroughly acquainted with our member churches and has won the widespread confidence of their ecclesiastical leaders."

Responding to Dr. Ross and the Board members, Dr. Barnes expressed his gratitude at being "wanted as a team-mate by a colleague who undertakes new and heavy responsibilities." And he asked the aid of denominational leaders in increasing his understanding of the churches which constitute the Council, and "their hopes and purposes, their problems and programs."

"There is no higher privilege," he said, "than to serve Christ by helping these 30 churches in the Council to make a more effective aggregate impact upon the thought and life of this great nation in a fateful hour of history. I beg you to support my prayer that God will help me to be faithful in my service."

From 1940 to 1950, Dr. Barnes was associate general secretary of the Federal Council of Churches, whose program is carried on by the National Council's Division of Christian Life and Work. An ordained minister of the Presbyterian Church, U.S.A., Dr. Barnes, a native of Council Bluffs, Iowa, joined the staff of the Federal Council in 1936 and has devoted his career to the ecumenical movement.

(*Continued on page* 20)

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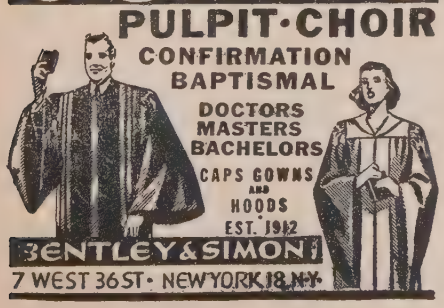

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The Churches' Role

(*Continued from page* 19)

Elsewhere on the agenda of the meeting, the General Board:

Welcomed into the fellowship of the National Council the United Student Christian Council and the Faculty Christian Fellowship.

Joined in a tribute to Dr. Jesse M. Bader, who retires December 31, 1953 as executive director of the Council's Joint Department of Evangelism after more than 30 years' service to the cause of Christian evangelism.

Learned of the growing scope and function of the Council's Washington, D.C. Office.

Heard reports of (1) the action of the Sixth National Assembly of United Church Women concerning the status of women in the Church, and (2) the findings of the fourth National Study Conference on the Churches and World Order.

Appointed a 22-member committee on message for the 1954 General Assembly, with Rt. Rev. Richard S. Emrich, Protestant Episcopal Bishop of Michigan, as chairman.

Recommended that the General Assembly meet triennially instead of biennially. The next biennial assembly, which will be held November 28-December 3, 1954, in Boston, Mass., will consider a constitutional amendment to approve this recommendation.

Set the time and place of the next General Board meeting as January 20, 1954, in New York City, to be preceded, on the evening of January 19, by a dinner in honor of Dr. Cavert.

Hopes Rising from the Land

(*Continued from page* 13)

mation and rededication of purpose, pastors and laymen participated in the sessions of 16 study commissions concerned with topics ranging from agricultural policy and land tenure to rural church architecture.

The American habit of "poking fun" at the rural scene and the country minister's "dog's life" has had its effect in creating shortages of ministers and students willing to serve a rural church, the commission on Recruiting and Training said.

The commission on the Farmer, His Farm and His Church observed that ownership of land is increasing and providing a greater stability in both community and church. Churches were advised to do more to educate and help young families to buy land and aid in keeping farms "in the family."

Concurring suggestions were made by the commission on Agricultural Policy and Land Tenure, which advocated father-and-son farm operating agreements, business and church aid for young people getting started in farming, and persuasion of families to face problems of retirement and inheritance while parents are still alive.

Gothic architecture is "generally outdated," the commission on Church Building declared. "An edifice should be 'the best building in town,' and in keeping with contemporary community trends."

" 'Yoked' churches, a union of congregations of the same denomination established mainly for payment of pastors' salaries, should be considered only temporary and directed toward a parish situation," stated the commission on

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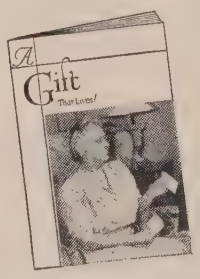

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Yoked Fields. The commission on Administering the Larger Parish added that "more interdenominational larger parishes are needed in America's smaller towns and rural areas to supplement local church activities."

The 25 midwest lay leaders who were honored follow:

Evangelical United Brethren — Ezra Miller, Osseo, Minn.; Earl Bartel, Kasson, Minn.; Miles Boler, Winnebago, Minn., and Alvin Quilling, Elk Mound, Wis.

Presbyterian U.S.A. — Ben J. Jansen, Hallock, Minn.; Bert Aitchison, Cascade, Iowa; Clarence Staley, Paris, Ill., and Orville Ward, Blairstown, Mo.

Lutheran — Theodore Larson, St. Peter, Minn.; Obed Wyum, Rutland, N. D.; Hjalmer Petersen, Askov, Minn.; George Berntson, Edinburg, N. D., and Tanner Jacobson, Blomkest, Minn.

American Baptist—Harold Kleimpaste, Hollendale, Minn.; Ben Satterthwalter, Sawyer, N. D., and Ed Sorenson, Centerville, S. D.

Church of the Brethren — Orville Hamer, Waterloo, Iowa, and Orion Stover, Milledgeville, Ill.

Evangelical and Reformed — Franklin Kroehler, Henderson, Minn., and August Schulz, Minnesota Lake, Minn.

Disciples of Christ — Flavious McGrew, Garden City, Minn.

Methodist — Mr. and Mrs. Dale Griffin, Stanwood, Mich.

Protestant Episcopal — Harris Larson, Tomah, Wis.; Anton Neste, Spooner, Wis.

Congregational — Warren B. Sheldon, Spring Valley, Minn.

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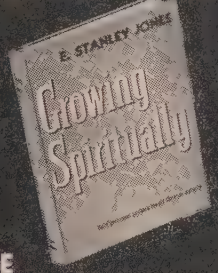

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Public Relations

(*Continued from page* 12)

graphic interpretation of religious material, G. I. Wallace gave an inspiring presentation of public relations as adapted to fund raising. He defined church giving in terms of a four-way fund of knowledge, understanding, love and money. Using charts to emphasize his points, he appealed to churchmen to "pay for the whole meal" not just "leave a tip" in their habits of church contribution. He also discussed the application of direct mail pieces, movie slides, posters and other communication techniques in fund raising programs.

"Is it too much to expect that church leaders interested in the membership of their churches make some scientific analyses of the community in which they live?" asked Rev. Clifford Fritz. The size, composition and economic opportunities of the community affect the type of public relations program necessary to stimulate membership in a church. Mr. Fritz also warned that it is necessary to know your present church members. Know a bit about the historical background of your membership, study distribution of members with an emphasis upon age and leadership before you attempt to enlist new members. But the most important thing of all, he said, is to have a program worthy of promotion. A public relations person cannot "sell" a program that is not carefully geared to the needs and desires of the present and prospective members of a church.

"Rightly conceived," commented Rev. Ray Kiely, "every outreach of the church to the community is evangelism. It is Christian stewardship of time if we use for Christ those kinds of opportunities which we find alone in community service." In his opinion, any church which does not have a well-conceived outreach to the community together with its outreach to individuals is not soundly Christian. Acutely aware of the limitations of time and the demands of a pastorate, Mr. Kiely believes that it is the job of the minister to lead the way for his churchmen and become involved in the life and work of the community he serves.

The minister is there for the invocation and the benediction, said Mr. Kiely, but where is he when decisions are being made on important boards and civic committees? "Something rather alarming happens when the church lets opportunities for Christian witness go by default and leaves among laymen the impression that the church does not care about the community, either to challenge the wrong or to support the good," he added. This active interest in community affairs by clergy and laity

(*Continued on page* 23)

The Quakers

(*Continued from page* 11)

of service at First-Day meeting — the Friends' term for Sunday services.

The Philadelphia Friends, whose organization dates back to 1681, keep the tradition of worship meetings "on the basis of silence" — where the worshippers wait together quietly until God moves one or another of the members to speak. The Friends do not ordain, but they do "record" or "recognize" those men and women with special gifts for the ministry.

The Five Years' Meeting is a combination of 14 yearly meetings, most of them founded in the westward movement of the American frontier. In early days the meeting house of the pioneer Friends was often the only church in a frontier community, serving many worshippers with other church backgrounds. Some of the meeting houses developed a ministry closer to the forms of other churches.

Today the "pastoral system" characterizes most of the meetings in the Five Years' Meeting, although the extent to which the pastor leads the worship service varies even in these groups.

Although the two groups may differ on the type of ministry and worship service, there is one thing that is characteristic of Quakers everywhere: their method of conducting a business meeting.

This, too, is based on belief in the "inner light" that is given to every person.

The presiding officer is the clerk, who may introduce subjects of routine business. Any member of the meeting, however, may bring up a matter he feels should be considered by the group.

Moreover, there is no vote taken on any issue; Quaker business is decided not by majority rule, but by unanimity on whatever decision is finally reached. The clerk's duty, then, is not to record a vote but to "gather the sense of the meeting" — the opinion on which all can agree.

The Friends believe in education — their oldest school, the William Penn Charter School in Philadelphia, still operates under its 1711 charter — but they have no theological schools.

They have never written down a specific creed, following William Penn's comment that "Men make too many things necessary to be believed to salvation and communion. Persecution entered with creed-making."

They have, instead of a written doctrine, testimonies and advices.

The testimonies are described by the Five Years' Meeting of Friends as including: "peace, simplicity, temperance, social concern, integrity and immediacy of relationship with God." Testimonies are meant to be acted on.

The advices are statements intended to be read and thought about, and include religious thinking on many practical, everyday topics.

The current Advices from the Friends of Philadelphia and Vicinity range from practical reminders on making "provision for the settlement of their outward affairs while in health" to statements on marriage and family life that are almost Biblical in their poetry.

"May we keep close and understanding sympathy with our children. May we meet the responsibilities of parenthood intelligently and reverently and ask for the wisdom of the Holy Spirit to guide us," the document declares.

When the children are grown, the statement continues, "parents should see that their children receive wise counsel" about marriage, and "should help them to understand that far more important than wealth or worldly advantage are character, mutual respect and unity in religious attitudes and ideals."

"Marriage is an ordinance of God," the statement declares. "It is a happy and helpful experience if mutual love, unselfishness and service inspire it."

It is rather characteristic that the Advices are rewritten every ten or fifteen years, so that their emphasis is on current problems.

The "plain dress" of the Quakers was once worn as part of their testimony of simplicity in a society where most men and women wore expensive and complicated laces and ruffles as a sign of social position. In a day when everyone dresses simply, the Quakers feel their former gray costume would be unnecessary and conspicuous.

Somewhat the same thing happened to the "plain language." Three centuries ago the form "you" was used as an honorific address, and the Quakers protested by using "thee" and "thou" to king and commoner alike. Today the distinction has been lost from common speech, and the Friends use "thee" and "thou" only in the close circle of family and friends, as a token of affection.

Even the title "Quaker," once applied in scorn, has become an honorable name used by the Friends themselves.

Some of these old distinctions have been lost or softened by the passage of time, and the creed has never been written down. But the heritage remains as it was stated by the Friends' founder, George Fox, in England centuries ago:

"Be obedient to the Lord God; go through the world and be valiant for the Truth upon earth. . . . Be patterns, be examples in all countries, places, islands, nations, wherever you come, that your carriage and life may preach among all sorts of people, and to them; then you will come to walk cheerfully over the world, answering that of God in every one."

Public Relations

(*Continued from page* 22)

is a personal expression of good public relations for any church.

Members of the media panel echoed the cry raised by the three main speakers that churches use a cooperative approach to public relations. A radio or television station or a daily newspaper, because of time and space limitations, cannot begin to serve the heavy demands of the churches in its community. One big story involving several churches would be of greater interest to the public than ten little stories with limited audiences. All three men expressed personal, and they believed general, opinions that the mass communications media are willing but too often left waiting to tell the story of religious life in their communities. They know it is a story their readers, listeners, and viewers want to know. Religious stories and programs have received excellent responses and the media are concerned about finding more and better religious material to present.

A course in journalism for seminary students and theological study by journalists may be the ideal, but it is not the practical answer to this problem. Trained laity in a church could and should relieve the minister of the public relations work. Churches have the opportunity to use specialized knowledge and the communications network to tell their story — to tell it, said one seminar speaker, "directly, simply, vigorously but effectively."

Techniques and strategies are basic but they are not, warned the keynote speaker, the most important elements in public relations. It is a spirit of service — a deep feeling for others — that characterizes a successful program. And the greatest element in public relations is not a word but a deed.

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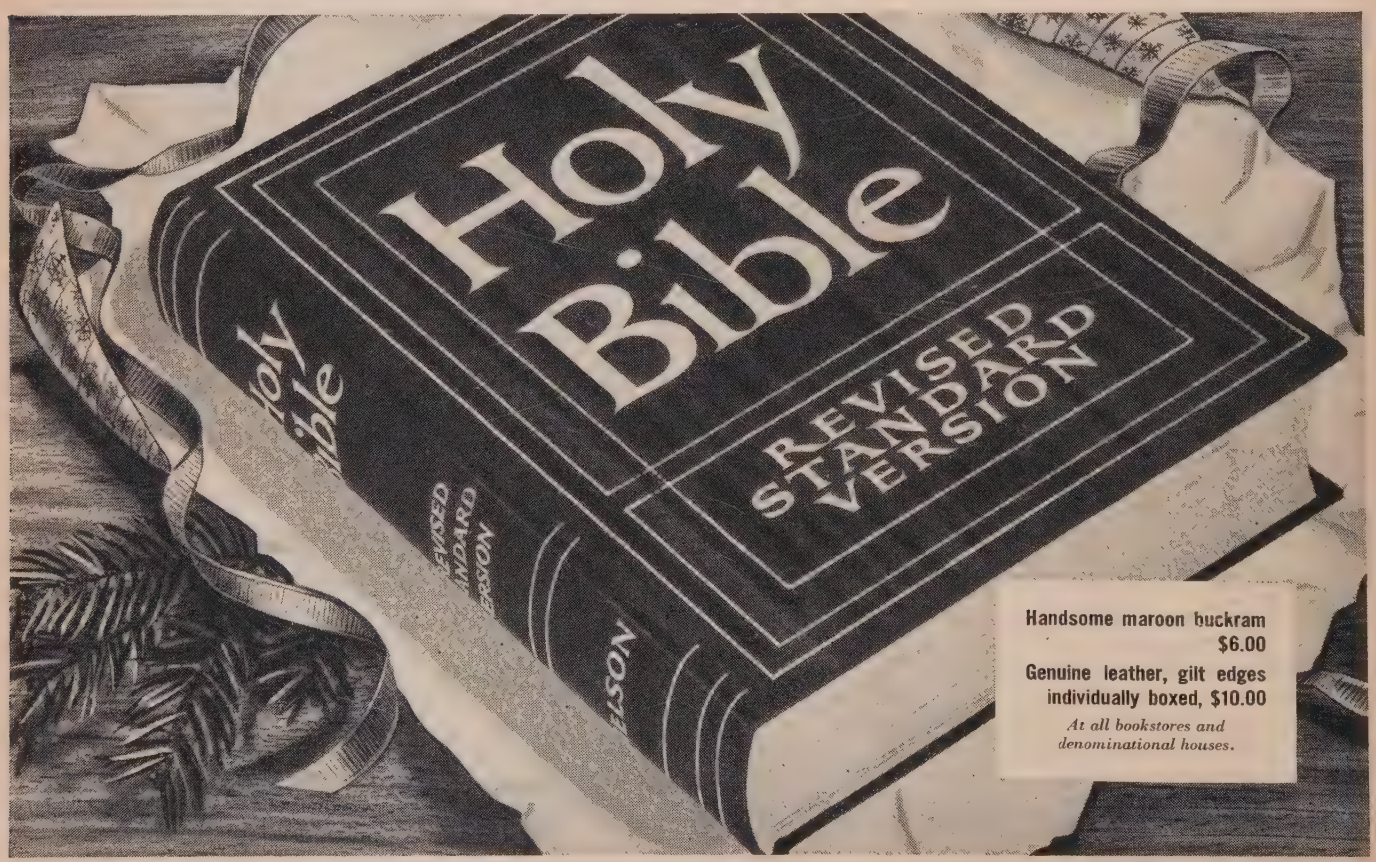
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BOOKS

Christian Worship

By George Hedley, Macmillan, New York, $4.50.

This is the most stimulating book on worship that has appeared in many years. No one who has the responsibility of leading public worship can afford to ignore it, however much he may differ with some of its conclusions.

Out of his experience with young people as chaplain at Mills College (California) Dr. Hedley has come to some pronounced convictions which he sets forth vigorously. He is deeply appreciative of the forms of worship which have come down through the centuries. Although he has no preference for historic usages merely because they are old, he is sure that in the main they are the product of spiritual insight and therefore not to be lightly discarded. He understands the suspicion of formalism, ritualism and symbolism which many Protestants entertain but believes that if the form, the ritual, the symbol, is rightly chosen and is an expression of vital experience it nourishes rather than hinders the growth of the soul. One of the outstanding merits of his book is his tracing of the development of different aspects of worship back to their roots and down through the history of the Church.

Illustrative of the decisive positions which the author holds and vigorously sets forth are the following:

The prejudice in many Protestant circles against the use of the cross is a grave mistake.

The placing of the pulpit in the focus of attention, as if a church were an auditorium for hearing an orator, misconceives the nature of worship.

The distrust of written prayers is unjustified.

The ancient forms of prayer have the great virtue of reflecting permanent and universal, rather than incidental needs of the soul.

The slavish imitation of Gothic architecture reveals a lack of spiritual creativity. We should be originating forms of beauty to express the best in our own age.

The use of vestments should be encouraged. The clergyman wears a special garb not because he should be "dressed up" but because "his personal identity" should be "subordinated to the claims of his high calling."

The "Christian Year" should be recovered as a framework for both worship and preaching. "To observe the days of national pride and not those of Christian joy and solemnity (and) to glorify American presidents while

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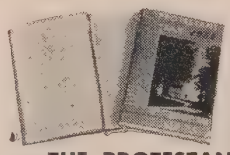

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ignoring Christian apostles and martyrs is a curious reversal of values."

The Creed ought not to be omitted from worship. To leave it out is to imply that the church lacks a common faith or is afraid to affirm it.

To call attention to these views—some of them quite at variance with popular ideas—may create the impression that Dr. Hedley is very negative. That is by no means the case. His emphasis is always constructive, magnifying worship as the critical act of the church and insisting on making it as full of glory and meaning as possible.

Among the subjects that are thus positively dealt with are the framing of the order of worship, the use of the hymnal and music, the kind of preaching that should accompany the worship of God, the place of the Scriptures in worship, the art of public prayer, the service of the Holy Communion, the conduct of baptisms, marriages and funerals, and worship in the family. The book as a whole is a rich treasure-house of reliable and substantial materials.

—Samuel McCrea Cavert

The Recovery of Family Life

By Elton and Pauline Trueblood, Harper & Brothers, New York, $1.50.

The Quaker philosopher's latest book is another example of his ability to diagnose a situation and prescribe for it with understanding and wisdom. In the present case he has his wife as a collaborator. This partnership is especially significant because the making of a home is, from the very nature of the project, a joint responsibility.

The Truebloods are not indifferent to the economic and the sociological aspects of the subject, or such specific problems as physical relationships in marriage and birth control, but their primary concern is with the standards by which a successful home is to be judged.

The fact that the family as a social institution is under sharp attack is frankly faced. In its most extreme and theoretical form the attack is illustrated by the Communist Manifesto, which would substitute "social education" for "home education." In our own country the present "withering" of the family is due less to open criticism than to subtle social trends which may prove as dangerous as direct assault.

Mrs. Trueblood contributes a chapter of her own on "The Vocation of Married Women," and this theme recurs often in the sections in which husband and wife speak in concert. They both strongly accent the wife's role in establishing a center of stability, order and peace for a little social group. This they regard as one of the highest "vocations" in the world.

"Femininism" receives no support from either of the Truebloods. The work that the woman does in office or factory or public affairs seems to them of far less consequence than creating the right home-environment. To provide "an island of peace and order in the confusion and strain of our day," they hold, is to do something basic—and it can seldom be well done on tag-ends of time left over after a day of employment outside the home.

What the authors seek most is a recognition of "sacredness" in both marriage and the family. Divorce, it is held, may sometimes be the lesser of two evils but it is always an admission of failure. Parenthood is looked upon as "vocation." The idea that boarding-school in winter and a camp in the summer can take the place of life together in a family is firmly rejected.

The final point of emphasis is on religion in the family life. The home is pictured as being as much of a "sanctuary" as any church building can ever be.

—Samuel McCrea Cavert

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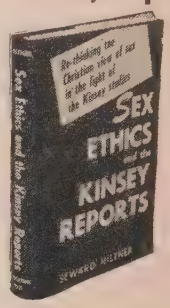
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pic and bio—picture and biographical sketch
rev—book review

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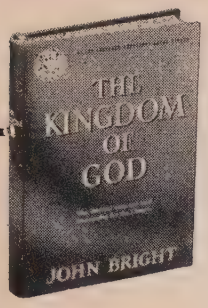

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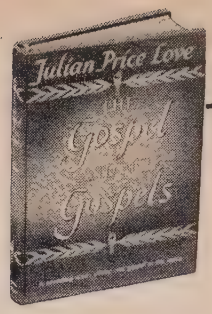

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